

MILLENNIAL STAR



Vol. 111, No. 10

OCTOBER, 1949

ABOUT THE COVER

ON SEPTEMBER 28th the eyes and interest of 115,686 members of the Relief Society were focused on the great annual conference held in the Salt Lake Tabernacle. The outstanding work of this "oldest Church Auxiliary" is far reaching and requires the attention and admiration of all peoples.

The Relief Societies in the British Mission have made rapid strides during the past year. Attendance has increased markedly. An eighteen per cent advancement has placed the total membership at approximately 610, with an average attendance at meetings of 468.

On the cover of the **Millennial Star** this month there appears the picture of several Dewsbury Relief Society members busy at work on a welfare canning project. These ladies have not only raised enough money to purchase the canning equipment with which they are pictured, but they have also grown the fruits and vegetables which you see them canning. Their record of achievement is worthy of praise.

From left to right (seated): Annie Womersley (Relief Society President), JESSIE M. Gregory and Cicely Cunningham. (Standing): Beatrice Marsden, Rhona Cunningham, Norah Moss (District Supervisor), Beatrice Laycock and Joan Day.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

110th Year

OCTOBER, 1949

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EDITOR

Selvoy J. Boyer

Associate Editor

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HOW MAY I KNOW?

By James L. Barker

CLEMENCEAU says, "No one may escape the questions, Whence do I come? Why am I here? Whither do I go?"

And the Holy Scriptures say, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3)

Can we know there is a God?

Has He a church and is it possible for us to know which of the many churches is His?

The philosophers, by an examination of the world about them and by reasoning, have formed theories—philosophical ideas—as to the existence and nature of God. And one of the greatest, Emanuel Kant, has tried to prove, and apparently with equal success, both that God exists and that He does not exist. Moreover, their efforts to find out God have given almost as many answers as there are philosophers. They have been able to reason and to speculate, but they have not been able to know.

Since we cannot arrive at a knowledge of God by reasoning alone, it would seem that we may know of God that which He has revealed or will reveal and no more.

Also a church, founded on revealed authority and divinely directed, would be His church.

But how may we know that things said to be revealed and a church said to be founded by the Lord are of divine origin?

Various answers have been given: the true church is where the gospel is correctly preached and the ordinances correctly performed; one may recognise the true church by distinguishing characteristics, "marks" or "notes"; or by miracles; or by relative numbers, especially when associated with antiquity.

Can we know by relative numbers which church is divine?

In religion as in science, mere numbers do not matter. In science each step in advance is always represented by the few, frequently by one man only. Likewise we cannot know by the relative number of adherents which church is the divine church. In the time of the Primitive Church, the Christians were few in comparison with the Jews and Greeks and Romans; then too, Christianity was new whereas the Jewish religion and pagan worship were ancient and well established. Even today all Christians form only a minority of the world's population.

And certainly, if Peter knew that Jesus is the Christ, the Son of God, when he answered the Master saying, "Thou art the Christ, the Son of the living God" (Matthew 16: 16, 17), he may have been, at that time, the only man who knew.

According to the Reformers, the true church is where the Gospel is correctly preached and the ordinances correctly administered. They tried to determine the correct preaching of the Gospel and the correct administration of the ordinances by learning, discussion and debate, but differed among themselves and, in the course of history, have split into ever more and more dissenting groups. An investigation and discussion of the Gospel and the ordinances may lead to belief, but not to knowledge.

Even could the Reformers have known that the Gospel was correctly preached and the ordinances correctly administered, the question, "By what authority?" would still remain. We might believe, "By divine authority," but not know.

Is it possible to recognise the true church by certain distinctive "signs"?

or "marks"? When the question arose, "How may the true church be recognised?" the response of the Council of Constantinople (A.D. 381) was: The true church may be recognised by four "notes" or "marks." Apostolicity, it must be founded on the Apostles; Universality, it must be the same church for all the world; Sanctity, it must produce good lives; and Unity. The Greek and the Roman Churches both accept the decisions of this Council; nevertheless, in the course of history each has excommunicated the other.

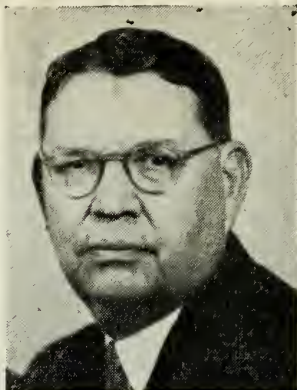
For centuries, an outward semblance of "unity" was obtained, but only by the use of physical force; the decisions of councils were enforced and heretics were suppressed by the might of the state in the service of the church. This force was used to enforce opinion by first one opposing party and then the other. No party had a means of knowing. These "signs" or "notes" do not give knowledge—certainly—but are subject to differences of opinion and debate.

Can the true church be recognised by miracles?

In Old Testament times, miracles were given as a means of recognising the prophets of God and the true God and sometimes for no other purpose.

"And the Lord said unto him (Moses), What is that in thine hand? And he said, a rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: **That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.**" (Exodus 4: 2-5)

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him. And the people answered



James L. Barker

EDITOR'S NOTE: Familiar to the readers of the *Millennial Star* is President James L. Barker of the French Mission who has especially prepared this article for the *Star*. President Barker is well known within as well as outside the Church for his scholastic attainments and his knowledge of the early Christian Church.

him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give up two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; And I will dress the other bullock, and lay it on wood, and put no fire under.

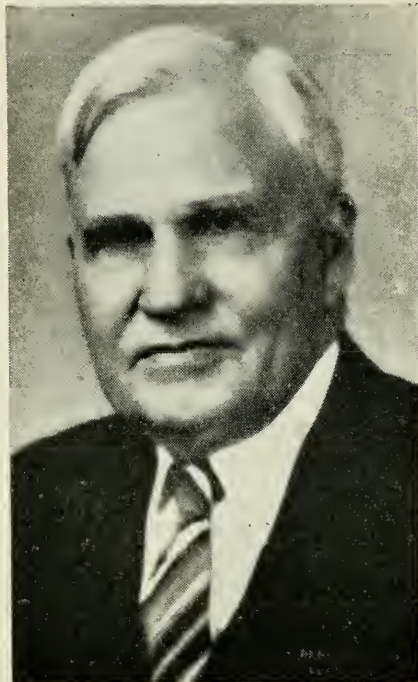
"And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken." (I Kings 18: 21-24)

After all had been prepared and the prophets of Baal had called on their gods in vain, "Elijah the prophet came near and said, Lord God of Abraham,

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“They Shall Go Forth and None Shall Stay Them”

By Thomas C. Romney



Thomas C. Romney

SUCH was the promise made to the missionaries of this dispensation through the Prophet Joseph Smith, and many there have been who can bear witness of its truth in their behalf. In this article we call attention to examples of the intervention of the Lord in behalf of His servants when confronted with what appeared to be insurmountable obstacles hedging up the way in their efforts to teach the Gospel to a benighted world.

Edward J. Wood, former president of the Alberta Stake in Canada, and president of the Cardston Temple for many years, was called by President Joseph F. Smith in 1916 to take a

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EDITOR'S NOTE: This article has been especially prepared for the readers of the "Millennial Star" by Thomas C. Romney.

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special mission to the South Sea Islands to determine the feasibility of establishing a mission on the Tongan Islands.⁹ He was a resident of Canada at the time, and being a naturalised citizen, he could not leave Canada for an extended period without a passport. This he applied for but when the date arrived for his departure his permit had not reached him. He felt that his leave-taking must not be delayed and having implicit faith in the promise of the Lord that "none shall stay them," he boarded the train for Salt Lake City. Upon his arrival at the International boundary line, Elder Wood was asked for his passport, and after explaining the conditions to the emigration officer, and assuring him that the document would be sent to him later, Elder Wood was permitted to proceed on his journey.

Upon arriving in Salt Lake City he called upon President Smith to receive a blessing for the mission assigned him, and while being set apart, the passport was constantly on his mind. Comforting it was to him when the President (unaware of the conditions relating to the passport) remarked in the course of his blessing: "Brother Wood, you shall go upon your mission to perform the business to be attended to, and return in safety."

While in Salt Lake City Elder Wood received a wire saying that his passport would be in San Francisco in time for him to take the boat on which he was to sail, but upon arriving there, he again was disappointed. The even-

ing before the vessel was to sail, President Wood stood in line with the other passengers to be interviewed by the emigration officer relative to their passports. When the time arrived for Elder Wood to be questioned, the officer, addressing him, said: "Well, the time is up. You must come to the office tomorrow at nine o'clock. The steamer sails at one and you come up, Mr. Wood."

When Elder Wood met the officer the following morning he was surprised to be addressed thus: "Let's see, Mr. Wood, you have got your passport, go right on board the steamer." Forcibly he was again reminded of what the Lord had said, "They shall go forth and none shall stay them."

But now he was aboard the steamer, he still had the problem confronting him of how he would land without his passport. However, he did not despair, knowing that he was on the Lord's errand. Every day during the long voyage he prayed, not once but many times, that the Lord would assist him in overcoming the difficulty which lay in his path, as He had done upon previous occasions.

When the long journey came to an end the passengers were lined up in regular order to present their passports to the proper official. When it came to President Wood's turn the officer remarked, "Sit down, I want to ask you a question." Looking up, the official saw a New Yorker whom he recognised and immediately engaged him in conversation. Finally turning to Elder Wood, he exclaimed, "Let me see, Mr. Wood, I have had your passport all right; you may go on." A second invitation was not needed, and President Wood was on his way to perform a mission that was to reflect credit upon himself and bring honour to the cause he went to represent.

Dan Jones, a Welshman, came from his native land to America in the year 1840. Shortly after his arrival he became the owner and captain of a boat, "Maid of Iowa," which was used for

shipping up and down the Mississippi River. In April, 1843, soon after his baptism, he brought a shipload of Saints from St. Louis, Missouri, to Nauvoo, Illinois. They were emigrants from England who had been detained over the previous winter in St. Louis. It was upon this occasion that Dan Jones first saw the Prophet Joseph Smith, and the meeting was most agreeable to both. The Prophet was heard to exclaim, "God bless this little man."

The friendship existing between the Prophet and Captain Jones was firm and abiding. When the Prophet and his brother, Hyrum, were on their way to Carthage Jail, they walked between Dan Jones and Col. Stephen Markham, each carrying a hickory stick to hold back the drunken rabble in case they threatened bodily harm.

The night of June 26th was spent by Captain Jones with the Prophet and his fellow-prisoners in Carthage Jail. When all appeared to be asleep, the Prophet remarked in a whisper to Brother Jones, "Are you afraid to die?"

The captain replied, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." And then came that memorable prediction of Joseph the Prophet: "You will yet see Wales and fulfil the mission appointed you before you die."

On June 27th, the Prophet sent Dan

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MESSAGE *from the* MISSION PRESIDENCY



THE LEADERS of the Church of Jesus Christ of Latter-day Saints have always been aware of the need for keeping complete and accurate records of the activities of the Church. The Lord has said, "And again let all the records be had in order, that they may be put in the archives of my holy temple to be held in remembrance from generation to generation." (D. and C. 127:9) Just recently a letter has been received from the Church Historian, Elder Joseph Fielding Smith, requesting that all completed records and minute books (not roll books) be sent into the Mission Headquarters.

It is interesting to note that every member of the Church has a **Certificate of Membership Record** containing the following details: His full name, father's name, mother's maiden name, date and place of birth, date blessed and by whom, date baptised and confirmed and by whom, details of priesthood ordinations in the case of a male member, and name of husband or wife if married, and details of children if any. Why is all this detail necessary? Because, "Behold, mine house is a house of order, saith the Lord God,

and not a house of confusion." (D. and C. 132:8)

Only when we have accurate records available can we judge the progress of the Church. Each month and each year reports of the mission are carefully compiled and comparisons made on all of the activities within the Church. A keen secretary will find great satisfaction in compiling records and minutes of all types and with a little trouble, graphs and charts can easily be prepared which would stimulate activity and enable all members of the branch to watch the progress of their combined efforts.

We would be grateful if all of the secretaries of the branch auxiliaries would send in regularly their reports as they become due and we would also like to ask for the cooperation of all members in maintaining within the British Mission full and accurate records of all events as they take place. Let your records tell a true story of your activities.

SELVOY J. BOYER,
LELAND W. RAWSON,
WILLIAM O. CHIPPING.

NOTHING is easier than fault finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.

She Chops the Apple Tree at 90 Years Young

By Paul Barratt

IF you happen to be passing through the town of Hitchin, Hertfordshire, you will be missing a treat if you do not stop in at the Simmon's residence and meet Mrs. Abigail Stanford Cox. If you call in without an appointment, you will likely find this little lady out in the back yard sawing down the apple tree, chopping it into fire wood or perhaps you may see her digging in the garden. I am sure, however, that she will take a few minutes off to talk to you, and if you persuade her to tell about her own life, she will be able to relate to you fascinating experiences covering nearly a century of life in southern England. She has lived a full existence for the past 90 years and is still going strong.

Probably the most interesting of her stories is her association with the Church of Jesus Christ of Latter-day Saints. She has not always been a member. Back in 1876 when she was 17 years of age, she was baptised into the Baptist Church. In 1887 she married John Henry Cox who was a Latter-day Saint and active in the Church affairs of the Cambridge Branch. There was only one other family in this branch and the home of Sister Cox was opened for meetings. Although still not a member, she took active part in the activities and can relate many, many stories about the good times that were had with the Elders whom she and her husband had in their home.

It was not until 1906 that she was baptised into the Church. Six years later, the family moved from Cambridge to Hitchin, the birthplace of Sister Cox. Although isolated from the Church, it was not long before the small family had organised a Sunday School and Primary. The Elders would travel from London to hold Cottage meetings. At the death of her husband in 1929, Sister Cox was left alone



Abegail S. Cox

to carry on. She was confronted with many problems, worries and trials but, as she puts it, "My testimony grew and became stronger because I was nearer to the Lord." She has had 8 children and now has 15 grandchildren and 5 great-grandchildren to her credit.

Today Sister Cox lives with her daughter and son-in-law, Mr. and Mrs. Fred Simmons, and their son, David. This whole family emulates the principles of the Gospel. Although ten miles from the nearest branch in Luton, in her tenth decade she attends meetings regularly with the Simmons. She attends Relief Society and is active in making the quilts and helps with the various other projects.

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Richard Ballantyne Honoured at Scottish Birthplace

A CLIMAX to the centennial celebrations for the Latter-day Saint Sunday Schools which have been held in the British Mission during the year 1949 occurred on the birthday of the founder, Richard Ballantyne. While in Zion parades and other festivities were being held to celebrate the occasion, a special service was arranged by the British Mission and conducted near the birthplace of Richard Ballantyne.

In the midst of the heather-covered hills of Southern Scotland a group of people gathered on the 26th day of August in the small community of St.

mission presidency, Elder Leland W. Rawson and Elder William O. Chip-ping, and their wives.

The beauty of Southern Scotland is something that never ceases to inspire the visitor. In August the heather is in full bloom and covers the large rolling hills with a carpet-like mantle of purple. The green valleys and clear flowing streams and rivers are dotted with small villages and towns which seem to be standing still in time. Quiet, peaceful, with beauty and serenity unsurpassed, this part of Scotland has its counterpart nowhere in the world.



Mission Leaders meet with members and missionaries at special birthday celebration of Sunday School Founder in Scotland

Boswells to commemorate the life of this man whose activities have had an influence upon hundreds of thousands.

Attending this special 26th of August celebration was President and Sister Alma Sonne of the European Mission. The visit was of special interest to Mrs. Sonne for she is a granddaughter of Richard Ballantyne. Also present were President Selvoy J. Boyer of the British Mission and his wife, as well as his counsellors in the

It was this land that Richard Ballantyne was obliged to leave 106 years ago, because he had accepted the teachings of the Church of Jesus Christ of Latter-day Saints. People had refused to buy at his bakery, which he had built, because of his religious views.

This meeting held in his honour was indeed inspirational and tribute was paid to a man who put the love of the Gospel before anything else in the world.

Tribute to Sunday School Founder

By Leona B. Sonne

EDITOR'S NOTE: The following are excerpts from the speech given by Leona B. Sonne at the Scottish Sunday School Centennial programme.

RICHARD BALLANTYNE'S conversion to the Church of Jesus Christ of Latter-day Saints proved to be a revolution, a complete transformation, in what would have been an ordinary, peaceful life. It meant a new spiritual life, a deeper conviction and the ill will and disappointment of neighbours and friends. That he knew.

But he did not know the future that lay ahead. He did not know that he would be required to make his way around the world without purse and scrip. He did not know that he would be required to suffer relentless persecution in nations and climes far removed from the green hills and valleys and the heather-covered fields of Scotland. He could not surmise that he was yet to suffer kidnapping, mobbings, drivings, crop failures, the rigours of extreme climates, storms at sea, debility and disease, hunger, ostracism, and destitution of all kinds.

He did not know that he would be called to assist in laying the foundations of a great commonwealth in western America. Neither did he know the meaning of colonisation and the hardships connected with living on the frontier. It was all the price he paid for conversion to an unpopular faith. And yet, he would have done it again and again for he was as true to his convictions as the stars are to heaven.

His life was full of romance and tragedy, successes and failures, obscurity and prominence.

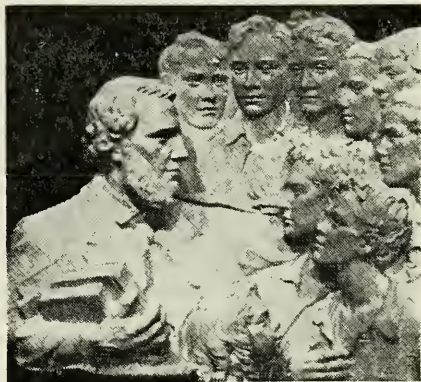
He was my grandfather. I was but a child when Richard Ballantyne died. But I remember him. I heard him tell stories of pioneer and missionary

life. They were thrilling and exciting. I sat on his knee and listened as he told about Joseph Smith, the Prophet, and Hyrum Smith, the Patriarch — about their martyrdom in Carthage Jail by a mob painted black. Richard Ballantyne had a deep and abiding love for these men.

Richard Ballantyne was born on the 26th of August, 1817, at Whitridgebog, Roxburghshire County, Scotland, not far from where we are now gathered. He came on his earthly scene in the beginning of a great age. The world was at peace.

Had it not been for the arrival of "Mormon" missionaries in the British Isles, Richard Ballantyne would probably have been content to struggle along in beautiful Scotland, his native land. His sister was the first to inform him about the missionaries coming to Scotland. Among them was Apostle Orson Pratt. This was in 1841. He began to investigate the new religion. He compared it with his Presbyterian beliefs and was astonished to

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Bronze Plaque shows Richard Ballantyne and Pupils

TWO ROADS

By Martin C. Nalder

WHENEVER we attempt to judge the character of someone around us, whenever we try to determine what kind of person someone really is, most of us evaluate them according to the decisions we've seen them make. It may be that we've seen a shopper buy what we considered inferior goods at far too high a price. We may have decided then and there that the person was frivolous and did not appreciate the value of money, and in so doing, we judged an aspect of the character of that individual by one of their decisions. Audiences for hundreds of years have been given an excellent idea of the character of Hamlet by watching the choices he makes when confronted by difficult situations. Shakespeare shows us the dilemmas that face Hamlet, he indicates the various solutions possible to each, and then Hamlet decides which one is the best for his situation—which one, in his opinion, will accomplish the most good for those concerned.

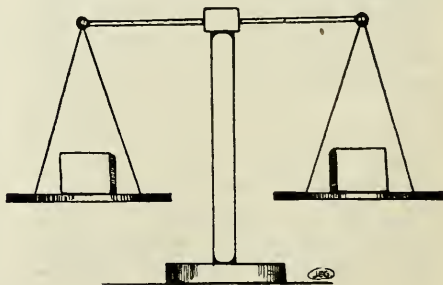
Although each of us individually does not have his life portrayed on the stage, nevertheless, each of us is making decisions every day. Our entire life, in fact, can be looked upon as a series of choices, each one of which influences the choices which will follow, and therefore, influences the rest of our existence. Believing as we Latter-day Saints do that what we learn here in this mortal life—what wisdom and knowledge we are able to obtain—will be taken with us into the existence to follow, it becomes more and more imperative that in important matters we must have some guide to help us make the proper decisions when times of great trial arise. Here again we have a choice to make, this time between two main possibilities: we can follow the plan of the Saviour laid down for us, or we can reject it for another.

Each of us **must** decide between the two. Some of us make the decision early in life; some of us make it later

on in our mortal existence; some will make it in the existence to follow, but we all will have to decide eventually whether or not the plan of the Saviour is the plan we believe in and will follow.

In our pre-existent state we had this same decision to make when Lucifer, the son of the Morning, and Jesus Christ each presented a plan of salvation. Lucifer proposed to bring us all back to the presence of God and not one soul would be lost. We would not have our free agency, however, and Lucifer wanted all the power and glory for the work he would do. Jesus Christ, on the other hand, proposed a plan whereby we would have our choice to do as we wished, and those who persevered and endured to the end would again return to the presence of God the Father, who would have all the honour and glory for the work. **We** chose the latter plan. Free agency was precious to us then as it is now, and the right to make our own decisions was one of the first choices we made. The Lord was evidently pleased with our regard for this right, and we are told in Moses 4: 3: "Wherefore, because that Satan rebelled against me and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down."

When Eve partook of the Forbidden



Fruit in the Garden of Eden, the Lord made a very significant statement: "Behold, the man is become as one of us, to know good and evil." (Genesis 3: 22) It is obvious that an association with evil does not make an individual more Godlike, but because of the Fall, man was placed in a position that evil could manifest itself to him. He could then choose between good and evil, and if he chose good and persisted in his decision, he could not help but rise above the level of the world and become more like God Himself.

Just as our decision to follow the plan of Christ in the pre-existence was one of the most important we will ever make, so this decision to follow the plan of Christ here on the earth is vital to our eternal progression. By our choice in the spirit world, we were found worthy to enter into this mortal probation; by our choice in this life, we will be found worthy of entering again into the presence of God the Father and his Son, Jesus Christ, or we will be forever barred from His glory. It is not a decision to make lightly.

There is one difficulty which we all must face, however, and that is where to find the plan of Jesus Christ which we are expected to follow in this life. Many people claim that they follow the teachings of the Bible as closely as they can and then rely on the counsel of their particular religious leaders. But most of them comment on the confusion that exists among religious sects today about just exactly what Christ's plan is. They find it difficult to believe that any definite plan of life was ever laid down for us by God Himself, especially when various Christian religions cannot even agree on what God is—certainly a very basic fundamental.

A common remark from such people is, "Well, we're all going to the same place, aren't we?" Are we? Christ said, "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and



many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7: 13-14) There is no suggestion in these words that there are many ways to obtain eternal life, but there is a definite statement that there is one way. Nephi's great vision of the rod of iron in the Book of Mormon (I Nephi 8) reaffirms this idea. Nephi tells us the rod of iron which his father saw "was the word of God, which led to the fountain of living waters, or to the tree of life." (I Nephi 11: 25)

In other words it is the plan that was established before the foundations of the world to bring us back to our Father in heaven—the one plan that has never changed through the ages in spite of the attempts of mankind.

Two roads open up before each one of us one day in our lives. One road represents the Gospel of Jesus Christ as taught by His Church, restored in these latter days—the Church of Jesus Christ of Latter-day Saints. The other road looks easier, and perhaps more inviting, but it will never bring us the joy and happiness and eternal glory that the narrow way will. However, the choice is ours. It will always be ours.

Dewsbury Relief Society

Finds Cooperation is Pathway to Success

A SHINING example of cooperation and industry with an objective can be seen in the Relief Society organization of the Dewsbury Branch. In every phase of Branch Relief Society activity this group of ladies radiate a love for their work and a desire to see every undertaking succeed.

Last year when there was so much talk about welfare, at which time the suggestion was made that each district should acquire canning facilities and bottle up so much fruit and vegetables, the Dewsbury Relief Society decided that they would raise the funds to purchase all of the needed canning machinery and utensils for their own use. By collecting three pounds at a garden party and raising over eight pounds from a bazaar, in addition to other socials and sales, they were able to amass enough money in 1948 to make this purchase.

Having this equipment for their use, they felt that it would not be quite right, from a welfare standpoint, to go out and purchase all of the goods that were to be canned. They realized that one of the major ends of the welfare projects is to develop cooperation within the organization and to instil within

the members a spirit of industry. With this in mind they sought out a piece of ground to be cultivated by the sisters. A plot of land was conveniently found in the back of Fernbrook House. This piece of ground had not been cultivated for years, but this did not undaunt the spirit of welfare which the ladies had in their hearts. They got together and picked and dug the ground, bringing in fertiliser to help increase the soil's productivity. Potatoes, cabbage, lettuce and beetroot were planted. At the harvest some of the products were sold and this money used to buy fruit which was canned along with the remainder of the vegetables.

This is not the only example of splendid cooperation among the ladies. For some time they had been thinking about raising their 100 percent quota for the Relief Society Building in Salt Lake City. Some of the younger sisters, after completing their day's work, set out to do a "Job for a bob." This took them into many vocations; minding babies, ironing, darning, mending and altering clothes and even washing the front steps. In addition to this, a special garden party was held

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A House— or A Home

By Loraine Moss



VARIATION is the spice of life — at any rate it is the spice of a meal. We hope the day is past that a husband, before even stepping over the doorstep, can prophesy what sort of meal is waiting for him: "Today is Monday—wash day—that means we'll have baked beans and boiled rice for dinner," or "Today is Tuesday—the day when we use all the Sunday left-overs for stew."

Agreed that it is difficult to fix varied meals when the foods available are so unvaried. But have you ever thought how many different methods there are to cook potatoes, one of our very common foods? Try listing a few of them: boiled, steamed, mashed, riced, baked, creamed, fried, escalloped, roasted; there are potato chips, potato cakes or patties, au gratin potatoes, or potato salad. This by no means exhausts the list. Other vegetables have similar possibilities.

It takes time, thought, and a great amount of imagination to plan and prepare interesting meals. The homemaker who sets for herself this task will find that mealtime becomes something special rather than a routine event. You can make a good beginning by serving potatoes in a different way every day next week. Maybe some of the recipes below will help you.

★

Escalloped potatoes: Peel and cut raw potatoes into thin slices. Place in layers in a shallow baking dish, sprinkling each layer with salt and pepper (and grated onion and celery if desired). Add milk to the level of potatoes, dot with butter or margarine, and bake in a medium hot oven until potatoes are tender (about 1 hour).

Baked Potatoes de luxe: Scrub medium sized potatoes and rub with grease. Bake in a medium hot oven until tender. Cut lengthwise and scoop out potato; mash; mix with milk, butter or margarine, and salt and pepper. Place back in the shells, brush with butter and put back in the oven until brown. (Grated cheese may be scattered over potato before browning if desired.)

★

Au gratin Potatoes: Cube boiled potatoes and place in baking dish. Pour over them a cheese sauce; sprinkle with buttered bread crumbs; and brown in medium hot oven. **Cheese Sauce:** Melt 2 ounces fat in saucepan; add 3 ounces flour. When mixture bubbles, add 1 pint milk, stirring constantly until mixture boils. Add 4 ounces grated cheese and salt and pepper to taste. **NOTE:** This sauce may be used with macaroni for macaroni and cheese, or it can be poured over toast for a modified Welsh Rare-bit.

★ ★ ★

HANDY HINTS

When making jam or preserves, pour a few drops of olive oil into the pan first and it will not burn.

★

White cut flowers may be tinted any colour by putting cake colouring in the water in which they stand.



The Children's Page

By June Carlisle



WHAT AM I?

I'm sometimes large and sometimes small;

I may be wood, shell, bone, or leather;
My shape just anything at all;
But I can help you hold together.

Answer on Page 331



TONGUE TWISTERS TO SAY

While Willie whistled Walter whittled wheels.

Kitty's kitty kicked a copper kettle.



COURAGE

I am going to tell you about a little boy who had a good, kind father; a father who knew just how to help little boys to be brave and strong. This little boy was not very big and not very wise. He was named Ned.

One wintry night after Ned's mother had tucked him in bed, turned out the light and left the room, Ned heard a strange tapping sound. It sounded as though someone or something was tapping against the window pane. Ned grew afraid and called for his father to come.

Ned's father was reading the paper in the living room downstairs and answered, "What is it, my boy?"

"Oh Father," called Ned, "someone or something is tapping against my window and I am afraid."

"There is nothing of which you need be afraid," said his father. "Listen again, and tell me what you hear. Do you hear the wind?"

"The tapping is so loud I cannot hear the wind," answered Ned, and I wish that you would come for I am afraid."

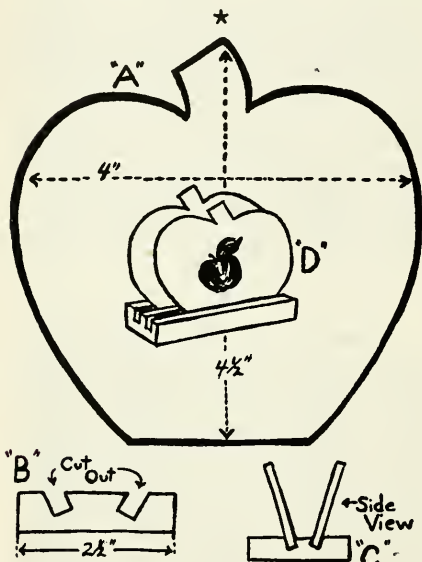
"No my son," said his father, "it is not best that I should come: I want

—continued on page 331

LITTLE HANDS

Sometimes my hands are naughty,
And so my mother said
That she would have to scold them
And send them off to bed.

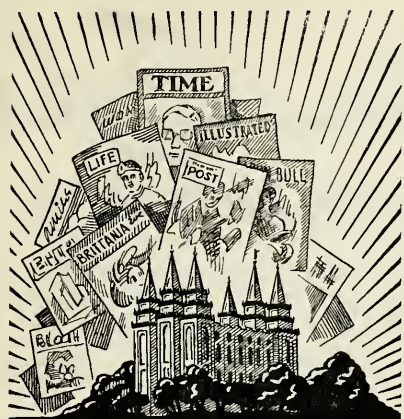
So, little hands, be careful please,
Of everything you do,
Because if you are sent to bed,
I'll have to go there, too.



AN APPLE FOR YOUR TEACHER

Draw two apples (the size indicated above) on heavy cardboard, and cut them out. (Figure A) Now make two grooves in a board 4 inches long and 2½ inches wide for the two apples to fit in. (Figure B) Spread a little glue on the bottom edge of the apples and place them in the grooves. (Figure C) Decorate with enamel paint, if you care to. (Figure D) This apple will hold the teacher's writing paper and envelopes, and will be in season all the year.

THE CHURCH AND THE PRESS IN BRITAIN



THE following are extracts from recent publications in Great Britain pertinent to the Church:

The Daily Mail. Don Iddon's Diary.
September 14th, 1949

(The following are excerpts from "Don Iddon's Diary"):

Salt Lake City is a shrine. It is the heart and headquarters of the Church of Jesus Christ of Latter-day Saints. The great Mormon temple, the huge tabernacle, dominates the town.

Even the routine Main-street, with its cheap shops, cut-rate stores, its fruit-stands and shoeshine parlours, looks less garnish than the chief artery of other Western towns.

RELIGION RULES — Religion, the Mormon religion, rules the city. This is plain as soon as you arrive there. The hotel man who met me at the station refused a cigarette. "I happen to be a Mormon." He pointed to the statue of Brigham Young and said: "He started it all."

In Salt Lake City the feeling towards Britain is warmly affectionate. Many Mormons are of British stock. Among Brigham Young's men who made the

long journey west over the treeless prairies and the baking deserts, through the mountain passes to the gleaming salt flats of the huge lake, were many Britons.

They helped to make the desert bloom and built a new Promised Land. Today there are scores of British Mormons here, people from Coventry and Burnley and Northampton and Nun-eaton, and more are coming.

FRIENDLY CITY—there is no hostile feeling in Salt Lake City to people of any race. It is not a city of hot anger, prejudice, or discrimination. All non-Mormons are called "Gentiles," whether Catholic, Protestant, or Jew.

One of the main pillars of the Mormon Church is the welfare programme, the wonderfully successful plan of mutual aid. It is not a Church "dole" or a State hand-out. It is a living example of share and share alike. The Church takes care of its own, and does not (and did not in the great depression) go running to Washington for help.

The programme has become so vast that now the Mormon Church has its own grain elevators, dairies, canneries, and clothing factories. There are dozens of storehouses in Utah and elsewhere to provide food and clothing for the poor.

No one subscribes money. Each member of the Church contributes something to the various storehouses—labour, raw materials, agricultural products, or his own particular skill and craftsmanship.

MERCY SUPPLIES—Huge supplies of food and clothing are sent to Europe every week. The Mormons believe they have adjusted their 20th century living to the standards laid down by Christ 20 centuries ago.

—continued on page 336



Editor

THE COMPETITION LIES WITHIN US

THE art of living, that attribute which enables an individual to gain true and lasting happiness, is something that is scarce in the world today. Most people truly wish to acquire this art but for some reason or other they fail to grasp the key which would unlock the door to the precious knowledge of this rare virtue.

There are many delusive and even surreptitious notions about which path will lead the follower to this great truth. It is no great secret that man is credulous and has been led, time and time again, up the road of half-truth, only to find discontent, unhappiness, and often misery. Self-justification of error along the path makes the person feel that he is on the right track, when in actuality this act is making it more difficult for him to retrace his steps of error and to start anew.

One of the common fallacies which exists among people is that the road to happiness is the road of competition—competition with others. By acquiring a little better home than the people across the street, by obtaining the position of the man ahead at work, by gaining a feeling of superiority over one's associates or by "getting the edge" on the next fellow through competition, the "no-holds-barred" variety, one can become content in this life. This philosophy is all too often the motivating power of mankind. Here a fundamental truth of life is taken, twisted and distorted and used to lead many from the soundness of its original verity. Competition is a basic principle of life. Without it there is no incentive. But how often it is misunderstood—and misused.

Competition, in its truest sense, is the rivalry with ourselves. Never should we seek to better ourselves simply to appear superior to our neighbour. We should strive to make each day of our lives stronger, truer and of greater service to those around us.

It is a poor sportsman who plays a game solely to win and who considers the day completely unsuccessful if he fails to defeat his opponent. Rightly so, competition with others propels us to greater action; however we should never lose sight of the fact that the real competition, on or off the athletic field, is with ourselves. We are competing with yesterday's performance. It is our day by day progress that tells us if we have failed to abide by our instruction and knowledge and whether or not we are improving.

The tennis player, for example, has certain game rules which he must follow. Likewise there are certain laws of form, stance, swing



and the like to which adherence is necessary if he wishes to perfect his game. If he improves upon these things each day, it matters not whether he wins or loses the match. The great thing is overcoming his former weaknesses and unskilfulness. Have I gained a knowledge of the laws that govern the game? Have I learned to control my actions so they will conform to these laws? These are the questions that one should ask of himself.

In the game of life there are laws also, laws which the individual must learn and to which he must adhere if he wishes to improve his skill in this "greatest of all contests." We must abide by the laws of life in order to gain the objective of this existence—happiness.

As the tennis player needs an instructor, one who is familiar with the rules and the fundamentals of the game and one who can correct him in his errors, instructing him in correct methods and strategy, so does the individual in the "game of life" need someone to aid him in his every action, particularly in his dealings with his fellow men. In the plan of life the Lord has promised His aid to all those who seek after it. We cannot expect to receive the gift of true living without work on our part, any more than we can expect to become a champion on the athletic field without practice.

Our Heavenly Father has counselled us that only through His aid can we perfect ourselves in the art of living. The words of King Benjamin in the Book of Mormon ring with truthfulness—"For the natural man is an enemy to God, and has been from the fall of Adam, and will be forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father."

The conditions for true happiness are given here. We are not running competition with our neighbour. Are we going to stick to the rules and learn the game the way it should be learned, or are we going to try to skip over some of the more difficult and labourious fundamentals and try to reach the goal by a short cut? No one has succeeded in reaching the goal of eternal life by any short cut.

We should cultivate our talents and each day improve upon the last. Aid from our Heavenly Father should be sought and His counsel adhered to. We should try to master our weaknesses and each day surpass ourselves. The competition lies within us.

—HUGH S. WEST

BRITISH



MISSION



APPOINTMENTS

Elder **VERNON C. YOUNG** was appointed president of the Scottish District on the 11th of September.

Elder **RICHARD D. LAMBERT** was appointed president of the Bristol District on the 18th of September.

Elder **QUINN G. McKAY** was appointed president of the London District on the 20th of September.

Elder **RONALD R. SALO** was appointed president of the Birmingham District on the 19th of September.



RELEASES

Elder **JOSEPH WILLIAM GRANT** was released as a missionary to the British Mission on the 1st of October. Elder Grant has laboured in the Nottingham and Scottish Districts.

Elder **WILLIAM T. DAVIS** was released as a missionary to the British Mission on the 1st of October. Elder Davis has laboured in the Nottingham and Welsh Districts, serving as district president in the latter.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT Reported by Florence Blackman

In addition to the district conference held on August 21st, there have been many activities in the Birmingham District during the past month. The scouts of the Birmingham Branch have been camping at Bungay near Lowestoft this year. Two of the senior scouts cycled all of the way. The weather was mostly good although they got a ducking once or twice but that's all in a day's march.



There are few more peaceful and beautiful walks than along a river

bank in the cool of the evening, so Kidderminster M.I.A. thoroughly enjoyed their evening walk on August 25th. Then on September 8th they held their opening social with plenty of talent on show. There have been some changes in the M.I.A. presidency, namely: Ruby Gardner, president; Jean Draper and June Heidle, first and second counsellors; and Dorothy Spilsbury, secretary. Elder Brooks has been released as branch president and Elder Leatham has been sustained in his place.

Northampton Branch held a reunion under the direction of the Relief Society and the priesthood. There was plenty of good feed and the elders were actually useful for once, wielding potato peelers and dish mops.

BRISTOL DISTRICT

Reported by Derwin J. Orgill

A farewell social was given by the members of the Bristol Branch at Zion Road Hall in honour of President Hyrum P. Hatch, who has completed his labours as president of the district, and Elder N. C. Capel, who just recently came into our midst. President Hatch was presented with a gift by the members of the branch as a token of their appreciation for his labours and associations with them. Elder Capel was also presented with a gift by the branch members. Everyone in the district wishes them success and a safe return on their homeward journey.

On September 10th, the Bristol Branch Relief Society held a jumble sale which proved to be very successful. Approximately eight pounds was collected at the sales. Special thanks go to President Lucy Mary Battle and her two counsellors for their fine work in this project. The funds from this sale will go towards the Relief Society building fund.

The Cheltenham M.I.A. winter session opened with a social. During the course of the evening community singing was led by Elder James W. Stewart who accompanied the songfest on his violin. The Beehive girls put on an exhibition of country dancing. All in all the opening session of the M.I.A. was very successful.

On Monday evening, September 12th, a branch supper, sponsored by the Relief Society, was enjoyed by members and friends of the Cheltenham Branch. President Frank Betteridge acted as chef.

On September 3rd the Stroud Branch paid their annual visit to Bournemouth, spending the day at the beach with the Bournemouth Branch.

With the idea of purchasing a piano as an uppermost thought, the Stroud Branch held a branch supper on September 10th with astonishing success. Approximately 100 people (mostly investigators and friends) thronged to the small hall to partake of the super-American styled supper planned by Elders Orgill and Black and the Relief Society. Many thanks should be given to the Relief Society for their splendid cooperation on this project. William Henry Beazley, the Stroud M.I.A. presi-

dent, was master of ceremonies. Games and dancing followed the supper. Giving them another month, the branch will have their piano — and even more.

On the morning of the district conference, September 18th, at the Alcovelido a baptismal service was held. Pamela Shirley Wheatley, Stanley Lewis and Doreen Manley were baptised by Elder Hyrum P. Hatch and confirmed by Elder Derwin J. Orgill, President Selvoy J. Boyer and Elder Wallace E. Plant, respectively. The service was attended by some eighty people, many of whom were investigators from outlying branches.

HULL DISTRICT

Reported by Betty Pashby

The news from Hull is bright and full of the summer outdoor activities. Approximately seventy children and adults went to Cleethorpes on the joint Primary and Sunday School outing on August 17th. The children were in their high glee making castles in the sand and running races. Each child had a shilling to spend and some excellent toffee to eat. The following Sunday morning, August 21st, the children were in the news again. Gaily dressed in old fashioned costumes, they presented a programme of tribute to Richard Ballantyne.

The M.I.A. had their district convention on August 22nd. Everyone enjoyed the evening and are now looking forward to the reopening of the winter session.

Sunday evening, August 28th, saw the graduation of five fine girls from Primary. Although there are eight girls ready to be graduated, only the five were present. The Primary Mother, Marion Barrett, was in charge of the programme and Olive Guest, H. Twidale, Mrs. Pashby and Branch President John Kennington gave interesting talks. The girls were welcomed into the M.I.A. by Betty Pashby, president of the Y.W.M.I.A., on Tuesday, August 30th. The Sunday School had a social to raise funds for some new books. Games and dancing were well in the foreground and an unusual exhibition of "Black Magic" kept the audience mystified and in suspense.

Carrying over this spirit of suspense a mystery trip sponsored by the Relief

Society really kept the Hull Branch in the dark. After a trip over hill and down dale it finally ended at the little village of Paul where the travellers had a walk around the lanes and some fish and chips.

Thirty-three children in the Primary had a lovely time at a party held on September 6th. The kiddies had lovely jellies and refreshments. The M.I.A. opened the winter programme with a social held on September 13th. There were 33 people in attendance. A sketch provided by Elders Swan, Robert McClure and Ainsworth, about the "act of tracting," kept the audience in continual laughter. Mr. George Utley gave several sketches entirely in mime. Refreshments of peas and chips were served and quickly disposed of.

Approximately sixty-one children and adults of the Grimsby Branch attended the annual Sunday School outing to Hubbard Hills, Louth, on August 27th. The children enjoyed paddling in the brook, games with the adults and missionaries and races. This outing was under the direction of Sunday School Superintendent Mavis Oxley.

On Sunday, September 4th, Stephine Hill of the Grimsby Branch was baptised in Hull by Elder David N. Phelps and confirmed by Elder Robert Parry.

The Grimsby Relief Society recently reorganised with Mary Tartellion as president, Agnes Hammond as first counsellor and Anne Walker as second counsellor, with Florence Hammond as secretary.

On Saturday, August 20th, a party of 20 people of the Scarborough M.I.A. had an outing to "Cornelia Bay." A fire of driftwood was made and a meal of "hot dogs" and other refreshments were enjoyed followed by games and a sing-song.

The following Wednesday evening a party of 14, including four young ladies from Dewsbury Branch, went on a ramble to the beautiful Italian Gardens and a climb to Oliver's Mount where a fireworks display was viewed with great advantage.

IRISH DISTRICT

Reported by Anne B. Dunn

The Belfast Branch M.I.A. got off to a rousing start on its winter programme with the opening social on

September sixth. The recreation hall was crowded with members and friends who were eager to get into the swing of the new winter activities following a very successful recreational programme held during the summer months. A very promising season is ahead for the newly organised M.I.A.

The Primary Association, under the direction of Mrs. Ethel Ditty, held its opening social on September 3rd. A delightful programme with refreshments following was enjoyed by all the kiddies. Two weeks later, the Primary had an outing to Bellevue Zoological Gardens where the children had an educational as well as a recreational time meeting new friends of the animal world.

To add new vigour to the Aaronic Priesthood work, this group sponsored an outing to Collin Glen and invited the members of the Belfast Branch. Those in attendance enjoyed an afternoon of sports. Special features of the day were an Irish stew, made by the priesthood, and a batch of toffee to which all contributed the necessary ingredients.

The Sunday School convention held on September 18th was augmented by an inspiring discussion conducted by Elder Hugh S. West. Many of the problems of the Sunday School were discussed, and much light was shed on how to "make the Gospel more effective through an improved religious environment." Representing the Dublin Branch was Ronald Brenner of the Sunday School Superintendency there.

LEEDS DISTRICT

Reported by Norah Stephenson

Yip-ee-i-ay! A round-up ball organised by the Leeds District M.I.A. was held in the Bradford Cooperative Hall on September 2nd. The Dunedin Players provided the music. A "camp-fire" cabaret was sponsored by some of the members of the Dewsbury M.I.A., complete with cowboy outfits. Both the dance and the cabaret proved a great success to the 180 people in attendance.

A "scavenger hunt," organised by the Halifax Branch, was held in Manor Heath Park in Halifax on August 20th. Thirty-five people were in attendance and all had a good time. The first couple to return with all the items were President W. Earnshaw and Elder

Wells, followed close behind by Terence L. Hope and Beryl Dobbs. Minerals were sold during the entertainment and refreshments given out by the girls of the M.I.A. We might add that quite a few of the "scavengers" spent most of the evening in Gospel conversations while they sought for the items.

On August 29th, President and Sister Sonne, President and Sister Boyer, Elder Dickson and Elder West attended a meeting at the Leeds Branch. Both President Sonne and President Boyer gave inspiring talks. There were 81 members and investigators in attendance. The Leeds Branch made use of the fifty chairs recently obtained to furnish their new hall.

A baptismal service was held on August 27th in the Bradford Chapel. Two children were baptised: Diana Joy Fearnley by Elder K. Romney and confirmed by Elder G. Parker and Brian Crowther by Elder M. E. Preston and confirmed by Elder W. Rose. The speakers were Elders G. M. Seely and B. E. Tew.

On September 7th the Dewsbury M.I.A. held a banquet. The dinner, consisting of soup, vegetables and fruit salad and cream, was prepared by Mrs. M. Taylor and Miss J. Emmins. Mr. Lawrence Moore gave a toast to the M.I.A. authorities, Mrs. M. Taylor gave a toast to happiness, President E. Earnshaw gave a toast to the future and Miss Joan Day gave a toast to President George Albert Smith. The 19 present had a very bursting time due to the abundance of delicious food.

The members of the Genealogical Committee took over the evening meeting in Dewsbury on the 4th of September. Inspiring talks were given by Mrs. Norah Moss, Mr. R. Cunningham and Miss Lucy Ripley.

Mrs. Annie Womersley has been appointed Relief Society president of the Dewsbury Branch.

On August 27th the Bradford Branch Relief Society held a sale of work in aid of the building fund. In the evening they put on the play, "Our Betty."

The Primary children of the Dewsbury Branch enjoyed the experience of preparing a banquet for their mothers at a Hawaiian Mothers' and Daughters' Banquet on August 30th. The children



dressed in Hawaiian style and presented each mother with a flower to wear in her hair. After the banquet the children did a Hawaiian song and dance. The Primary Mother, Mrs. Rhona Cunningham, explained the winter programme to the twenty-three present.

A supper was held at the home of Ellen Schofield to close a very successful summer programme of the M.I.A. in Castleford. A Primary party was held in Castleford in which refreshments were served, a film shown and many games played.

LIVERPOOL DISTRICT **Reported by Stephen B. Nebeker**

At a baptismal service held on September 4th, Mr. and Mrs. John Vernon and Miss Joyce Hogarth of the Accrington Branch were baptised by Elder Paul H. Maeser and confirmed by President E. R. Astin, Elder Myron Sessions and President Leland Rawson, respectively. Donald Hacking from the Nelson Branch was baptised by Elder Mervin R. Brown and confirmed by President Leland Rawson. President Rawson and Elder Sessions gave short addresses. The service was blessed with a wonderful spirit.

Miss Hogarth has been sustained as Sunday School superintendent of the Accrington Branch.

A farewell social for Mr. and Mrs. Taylor and their daughter, Jean, of the Accrington Branch was held Wednesday, August 17th. A record crowd of 78 turned out to a lively evening of splendid spirituality, hearty laughter and witty speeches. A gift of silver was made by President E. R. Astin on behalf of the branch.

Climaxing a summer of varied activities the Liverpool District M.I.A. journeyed by bus to Ingleton Falls. A long trek up an intriguing canyon preceded a game of softball held on some flats at the head of the glen. After consuming a worthy amount of food the group returned to the buses tired but in good spirits.

Genealogical research work has been one of the activities of the Nelson Branch. To keep the interest alive the

branch genealogical committee sponsored a social. Forty-seven people had an enjoyable time under the direction of Genealogical Chairman Douglas Latham. Potato pie was served by the young ladies of the committee.

On Saturday, August 27th, the Nelson Branch Presidency held a social under the direction of President Mervin R. Brown. Monologues were cited by Mr. Albert Pickup of Burnley and solos were sung by Jean Kyle and Maureen Hacking. A paper dart contest which matched the "marrieds" against the "singles" was the high spot of the evening. Refreshments were served by the Relief Society sisters.

The Liverpool Branch Relief Society conducted a social on August 26th for the purpose of raising funds for drapes and furnishings for the Relief Society hall. The excellent programme included unique and original features.

On Sunday, August 21st, the children of the Wigan Branch put on a programme honouring the Sunday School founder, Richard Ballantyne.

LONDON DISTRICT Reported by Jean Silsbury

Which missionary sucked a baby's dummy during almost a whole evening, and which missionary played with a tin trumpet on the night of September 3rd? They were Elders James Ashton and Franz Johansen at a party given by the Gravesend Y.M.M.I.A. in celebration of the Elders' 21st birthdays. The above mentioned toys were two of the gifts presented to them.



This month has been a month of Branch conferences, one of which was held at North London on the 14th of August and another in St. Albans on August 21st. At the North London conference Mrs. M. Hawkes, district Relief Society supervisor, congratulated the sisters on the raising of their 100 per cent fund for the building in Salt Lake.

Sheerness-on-Sea was the destination of the Gravesend Sunday School for their annual outing held on Friday, August 12th. There were 40 adults and children in the party.

Gravesend M.I.A. held a social on August 19th which included a play, a skit and a film. Refreshments were provided by the Relief Society.

A proselyting meeting was held on August 7th at Reading, a town which has recently been opened up for missionary activities. At this meeting there were some twenty investigators present.

The London District Genealogical Conference was held on Saturday, August 20th. James R. Cunningham, Mission Genealogical supervisor, and District President L. R. Mecham were present.

President and Sister Selvoy J. Boyer accompanied a party of missionaries on the third day of August to Stratford-upon-Avon to see a performance of Shakespeare's "Othello."

Two outstanding events in the South London M.I.A.'s programme this month consisted of a weiner roast and an autumn festival. The weiner roast on September 6th was arranged by the M-Men and Gleaner leaders, Elder G. F. Choules and Sister June Carlisle. Weiners and marshmallows were toasted on a roaring bonfire and while the company were busy munching the feast, Elder M. J. Bennett related two stories. The autumn festival arranged by the Y.W.M.I.A. president included "Twenty Questions," "I want to be an actor," impromptu speeches and musical items in which the audience took a large part. There were about fifty in attendance. We were especially pleased to welcome President and Sister Selvoy J. Boyer and Elder A. J. Haskins and Sister Leda J. Widdison of the Mission M.I.A. Board.

MANCHESTER DISTRICT Reported by George A. Taylor

A baptismal service was held on the 2nd of September at the Rochdale Baths with over 100 persons in attendance. Edith Jackson Holroyd Bullpit was baptised by Elder Brigham D. Gardner and confirmed by Elder Charles B. Sainsbury. Doreen Howarth and Margaret Howarth were baptised by Elder Joel V. Miller and confirmed by Elder Sainsbury. Sister Bullpit is 74 years of age. All of the above are from the Bury Branch.

From Rochdale two people were

baptised: Mary Jane Hargreaves Col-
linge Taylor by Elder Sylvester Dale
and confirmed by Elder Earl A. Grigor,
and Eunice Emily Joyce by Elder
Grigor and confirmed by Elder Denzil
S. Stewart.

Barbara Waine from Oldham was
baptised by Elder William Thornton
and confirmed by Elder Frederick
Heywood.

Oldham Relief Society spent a
pleasant evening on August 30th at a
theatre and the enjoyment was pro-
longed at a cafe where supper was
served. On September 6th the Relief
Society sisters produced their mops
and polish and cleaned up the Church.
Floral decorations were artistically
arranged and the final effects were
indeed pleasing to the eye.

After a good uphill fight, Bury
Branch is to be congratulated on their
growth. From a mere five, they have
grown to 40. Sunday School is well-
attended and they have just received
three new members into the Church.
Elders and members have worked hard
and again we offer our sincere con-
gratulations.

Sunday, August 2nd, saw over 100
officers of the Leeds, Sheffield, Liver-
pool and Manchester Districts assemble
in Denton for the M.I.A. Conference.
A farewell social for Jean Daniels on
her return to Brigham Young Univer-
sity was well-attended and all wish her
well in her studies. In Denton the
M.I.A. winter session had a fine open-
ing with a social in which the whole
group took part. Refreshments were
served and as a last titbit, a magnifi-
cent iced cake was presented to Presi-
dent Gardner on the eve of his
majority. Needless to say all enjoyed
sharing it with him.

On September 17th a farewell social
was given for Elder Calvin Lambert.
Over 60 people attended in order to
express their thanks to Elder Lambert
for the magnificent work which he has
done in the Denton Branch. A travel-
ling rug was presented to him. Be-
lieved by all, he will surely be missed.

A Primary party was held at Roch-
dale to commemorate the Primary's
71st birthday. Refreshments and
presents were truly appreciated by the
children. Sixty people attended the
Relief Society social and enjoyed

games and dancing. On September
7th in Rochdale the winter session of
M.I.A. opened with a well-attended and
very much enjoyed social featuring
solos and tap-dancing with a box
supper to top off the evening.

NEWCASTLE DISTRICT Reported by Evelyn Young

Hello everybody! Here we are with
the news of the month and one item
which was omitted from last month's
edition. On Sunday, August 7th, a
Genealogical Convention was held at
the Sunderland Chapel. The meeting
was conducted by Elder Joseph Fisher
with James R. Cunningham and other
members of the Genealogical Board in
attendance. All greatly appreciated
the valuable instructions given and
were reminded of the great importance
of this work.

Members of the district wish to take
this opportunity to wish C. Derek Har-
land, President of the Middlesbrough
Branch, the best of
luck as he leaves
this district to fill
the position of
Youth Employment
Officer with the
education authori-
ties at Kettering.



Teachers and pupils of the Newcastle
City Branch took great pleasure in
being able to pay tribute to Richard
Ballantyne on Sunday, August 21st.
The methods of teaching in the days
of old and in the present day were
portrayed. The great change in
methods is certainly worthy of com-
parison.

Members of the Middlesbrough
Branch Sunday School and Beehive
held their annual outing to the sea-
side on Wednesday, August 24th. Over
30 persons enjoyed this visit to Redear.
Arrangements were in the capable
hands of Sunday School Superinten-
dent James A. Thompson and Beehive
Keeper Delsa Harland. An enjoyable
tea was provided after which sweets,
lollipops and toffee apples were dis-
tributed.

Indeed, Zion is growing! Within
the past four months 20 people have
been baptised in this district, not in-
cluding the following four who were
baptised on September 3rd in the Sun-
derland Chapel: Maurice Wilcox and

Miss Margaret Graham were baptised by Elder Thomas V. Thomas and confirmed by Elders Reed A. Benson and Merrill R. Balls, respectively; Miss Sarah Boylen was baptised by District President F. W. Oates and confirmed by Elder C. Derek Harland; and Mrs. Ann Wilcox was baptised by Elder Maurice Derbyshire and confirmed by Elder Joseph Fisher. Elder Harland conducted the service and forty-four people witnessed the baptisms.

After the service a district union meeting was held. Elder Clinton R. McBride was released with a vote of thanks and Elder Boyd K. Storey was sustained as district M.I.A. assistant.

A pea and pie supper was held at the home of Mr. and Mrs. George Fudge in Newcastle on Wednesday, September 14th, under the direction of Elder Boyd K. Storey, M.I.A. president, Mrs. Esther B. Ions, Relief Society president, and Mrs. Evelyn Young. This was followed by a musical evening. All those in attendance had a wonderful time.

The Carlisle Branch held a farewell party on the 8th of September for their branch president, Elder John H. Gray, who is returning to his home in California. Elder Gray was presented with three articles of silverware as a token of esteem from the Carlisle Branch. Twenty-four were present to wish him the best of luck.

NORWICH DISTRICT Reported by T. M. Aldous

On August 23rd a Norwich Branch Relief Society social was held to welcome back Mrs. Yaxley who recently recovered from an illness, and to usher in Mrs. Watling, a new member of the Church. A programme of singing and recitations was enjoyed by the group.

The opening M.I.A. programme of the Norwich Branch was presented September 13th with approximately 60 people present to participate in the games, singing and refreshments. Brenda Billings and Olga Chapman were set apart to assist Elder Donald R. Kirkham as first and second counsellors of the M.I.A.

At Peterborough, Elders Jackson and Palfreyman presented a film lecture to "The Pleasant Sunday Afternoon Group." The 125 ladies there were highly pleased and expressed the desire for future engagements.

The opening service in the prospective Colchester Branch was held Sunday, September 14th, at the Conservative Assembly Hall, by Elders T. M. Aldous and O. Wayne Thornock, with President Noble V. King as the principle speaker. Although there were only seven in attendance, the prospects of growth look good.

That Zion is growing is evidenced by the recent baptisms in the district. On August 27th Mr. and Mrs. Albert Edward Watling were baptised by President Noble V. King and confirmed by President King and Elder Donald R.



Margaret Eleanor Elizabeth Robinson were baptised by District President M. Russ Ballard and confirmed by Elder Elmer M. Hogge. Olga Eleanor Annette Russell was bap-

Kirkham, respectively. On September 3rd Mrs. Charlotte Caroline Mortins was baptised and confirmed by her son, Bertie William Mortins. On September 10th Mr. and Mrs. Albert Edward Springall were baptised by Elder Kirkham and confirmed by Leslie Cook and Elder Kirkham, respectively. Pamela Jean Pask was baptised also by Elder Kirkham and confirmed by Elder Boyd D. Harris. Cynthia Joan Lay was baptised by Elder Charles R. Oniones and confirmed by Elder Merrill Snow.

NOTTINGHAM DISTRICT Reported by June M. Wilson

Headlining the activities in the Nottingham District this month is a list of ten baptisms, all occurring on the 17th of September at the Victoria Baths in Nottingham. Elizabeth Patricia Russell, Jean Sarah Molseed Russell, Eleanor Ann Robinson and tised by Elder Thomas Young and confirmed by Elder Ballard. Lance Wilbore and Margariete Wilbore were baptised by Elder Sidney Nebeker and confirmed by Elders Thomas Young and Ronald Allan. Susana Sariano de Hannan, Louise Eleanor Hannan and Maria Francis Hannan were baptised by Elder Ballard and confirmed by Elders Hogge and L. D. Campbell.

Activities of late in the Nottingham Branch have included a trip to the theatre where the branch enjoyed the

"Desert Song" and on another occasion a "Minstrel Show" which was presented by the M.I.A. and found to be unusual and enjoyable entertainment.

The Derby Branch M.I.A. held a very successful social evening on August 10th with musical items and poems being featured. Refreshments were provided by the Relief Society.

On Wednesday, August 17th, the Derby Branch Relief Society held an outing to Matlock. The day and scenery were perfect. Sister Catherine Webster was in charge of the outing. Guest of honour was Sister Elizabeth Bradley, 93 years of age, who was the first president of the Derby Relief Society.

Members of the Hucknall Branch Sunday School had a most enjoyable outing to Newstead Abbey on the 31st of August.

On August 6th the children of the Mansfield Primary held a social. Dorothy Sipson and Denis Stokes were in charge.

SCOTISH DISTRICT **Reported by Betty Houston**

The Aberdeen Branch M.I.A. have started their winter activities in fine style and are looking forward to a very successful season.

The Edinburgh Branch held a birthday and farewell party in honour of Branch President Joseph William Grant who has left for his home in Salt Lake City. This was indeed a very memorable occasion and a beautiful iced birthday cake graced a table laden with innumerable delicacies. As a parting gift, Elder Grant received a Royal Stewart travelling rug. The members and friends of the Edinburgh Branch extend to Elder Grant their best wishes for his future happiness.

On a beautiful moonlit beach the Edinburgh M.I.A. gathered to celebrate the close of their summer activities. Elder Grant who is possessed of a very fine pair of lungs soon had a large fire going and pans of corn were popped to the enjoyment of all. The toasting of marshmallows and community singing ended what was acclaimed an unusual and exciting evening.

"Back To School" was the theme of the social evening marking the open-

ing of the Edinburgh M.I.A. winter programme. All in attendance came as a school boy or girl and pigtails, ribbons and socks were very fashionable. Candy apples and lollipops, which many of these children had not tasted for years, were the highlights of the evening.

The Kilmarnock Branch Primary is steadily growing in numbers and is one of the finest in the Scottish District. Special tribute must be paid to Mrs. Helen McKinley, who has now moved to Glasgow. Mrs. McKinley started the Primary in Kilmarnock with small numbers, but through her untiring efforts and love for the work the Primary stands today with almost 70 members.

SHEFFIELD DISTRICT **Reported by Arvilla Smith**

Preceding district union meeting on September 27th, a social evening was held in the Sheffield Latter-day Saint Hall under the direction of the M.I.A. officers. A play entitled "Barber's Shop" was given by the scouts, assisted by Elders Udall, Kurr and Newbold. Refreshments were served by the Relief Society sisters.

An outdoor get-together for young and old Sunday School members was held on September 17th in Millhouses Park, Sheffield. The affair was planned by John Beattie, assisted by Mary Laycock. Races and games were arranged for all and prizes were given to the winners. After a picnic lunch, a short concert was given by the children which included songs, recitations and dances. Everyone there attended the opening social for the M.I.A. which took place that evening. Over 60 people enjoyed the wonderful programme so ably presented. Much credit should be given to Kenneth Bailey, Y.M.M.I.A. president, and all those who assisted him. Two plays, "The Jumble Sale" and the "Barber's Shop" were given by the Beehive girls, the boy scouts and the elders. Instrumental duets on the piano, accordion and cornet, vocal solos, quartette numbers, poem readings and a number by the M.I.A. chorus were some of the items on this fine programme. Refreshments were sold and the proceeds were given towards the cost of decorations for the chapel.

The district elders met in Barnsley on August 19th. They spent the night on a camping trip to Banks Bottom, Silkstone. The excursion was directed by Elders Jensen and Condie. An enjoyable time was had considering the weather and hard ground. A camp-fire breakfast of pancakes and fried eggs was consumed by the hungry

mortals.

The Barnsley Trail Builders followed this example when on the following Thursday, August 25th, they also held an overnight outing to this spot. An expression of gratitude is given to Dick Birkhead and others who helped to make this outing a success.

DISTRICT CONFERENCES

Autumn Series

BIRMINGHAM DISTRICT

All that were present at the Handsworth Chapel on August 21st were blessed and cheered by the wonderful message received from President Alma Sonne of the European Mission and President Selvoy J. Boyer of the British Mission. Accompanying President Sonne and President Boyer were their wives and the members of the British Mission Presidency. The weather was perfect, or as President Sonne said, "It is too hot for most of we natives—I guess we can't take it." In addition to the many fine addresses there were several inspirational violin solos by Elder Grant R. Hardy accompanied by Elder Thomas W. Ward, both formerly of the Millennial Chorus.

SCOTTISH DISTRICT

The semi-annual conference of the Scottish District was held in Glasgow on the 28th of August. In attendance were President and Sister Alma Sonne, President and Sister Selvoy J. Boyer and members of the Mission Presidency. The morning session was given over to the priesthood and Relief Society and in the afternoon and evening general sessions were conducted. Each of the three meetings were well attended. The edifying talks by President Sonne and President Boyer were inspiring to all present.

BRISTOL DISTRICT

Bristol District held its most successful conference to date on September 18th, 1949, in the Marlborough Room of the Grand Hotel, Bristol. The con-

ference was preceded by a baptismal service at the Alcove Lido, Fishponds, Bristol, at which three investigators became members of the Church.

The three sessions of conference were enjoyed by all who attended, with a good share of those present coming in by chartered bus from the outlying branches of Bournemouth, Cheltenham, Plymouth and Stroud. Among those in attendance were President Selvoy J. Boyer of the British Mission, Sister Gladys Boyer, Leland W. Rawson of the Mission Presidency, and Robert Simon of the French Mission Presidency. The meetings were conducted by District President Hyrum P. Hatch.

Musical numbers were furnished by the Cheltenham Priesthood Chorus, the Stroud Ladies' Chorus, the Bristol District Elders' Chorus and a duet by Elders Derwin J. Orgill and Wallace E. Plant. The largest attendance came in the evening meeting when 187 members and investigators gathered to hear the inspiring messages from President Boyer and the other speakers.

HULL DISTRICT

The annual Hull District Conference was held on September 4th, 1949, at the Hull Chapel. President Selvoy J. Boyer was the main speaker at all sessions. Sister Gladys Boyer presided over the Relief Society meeting. Elder William O. Chipping of the Mission Presidency was also in attendance. There were approximately 82 people present to enjoy the very fine spirit at all three sessions.

PERSONALS

BIRTHS

SMITH. — The infant daughter of Mr. and Mrs. Horace Smith, born June 7th, was blessed by her father and given the name of Judith Ann at the St. Albans Branch on August 7th.

GLASSEY. — A daughter was born to Mr. and Mrs. Ronald Glassey of Stockport on the 14th of June. The daughter was blessed on the 7th of August and given the name of Christine Ann.

WITHINGTON.—The infant son of Mr. and Mrs. Harry Withington of the Manchester District, born last month, was given the name of Peter.

SKEA.—The infant son of Mr. and Mrs. Thomas Skea of Carlisle was blessed in June by Branch President John H. Gray and given the name of Christopher David.

CARR.—On Sunday, September 21st, the infant daughter of Mr. and Mrs. Matthew Levi Carr was blessed by President Melvin M. Fillerup in Belfast and given the name of June Ann.

POTTS.—The infant son of Mr. and Mrs. Wilfred Potts, born July 5th, was blessed on August 14th by Branch President Sydney Hill in the Eastwood Chapel and given the name of Wilfred Melvin.

MARRIAGE

McGRAW-GRIMSHAW. — On Sep-

tember 10th Denis Grimshaw and Joyce McGraw were married at the Oldham Chapel by President Brigham Gardner. A beautiful service was well attended.

DEATHS

MACE. — Mr. George Mase of the Birmingham Branch past away on September 5th after a short illness and an operation. The funeral service was held on September 13th.

BROWN.—Mrs. Mary Higgins Brown passed away on August 19th. Funeral services were held in the Belfast Latter-day Saint chapel on August 21st. The services were conducted by Branch President Francis B. Dunn. Tributes were delivered by President Dunn and District President Melvin M. Fillerup. The branch choir rendered a special musical number. The grave was dedicated by Elder Richard D. Sagers.

RICHARDSON. — Mrs. Annie B. Richardson of South Shields passed away on September 1st after a prolonged illness. Funeral services were held on September 5th in her home with Elder Bruce McGuire conducting. A short talk was given by Elder V. E. Gilbert. The grave was dedicated by Elder David H. Simister. Mrs. Richardson is survived by her husband, James C. Richardson, a son, Albert, and a daughter, Vera R. Potts.

CHILDREN'S PAGE

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to have you trust me, to believe what I say and not be afraid. The wind is blowing the tree branches, and one of the twigs on one of the branches strikes against your window every time the branch moves in the wind. The tapping sound is made by the twig. Trust me and believe what I say. There is nothing of which you should be afraid so go to sleep."

Ned listened again to the wind and

the tapping on the window. Then he called, "Good night father, you need not come after all. I am no longer afraid."

Through Ned's obedience that night, he learned the first step of being courageous, a trait which great men possess.

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ANSWER TO "WHAT AM I?"

A button.

HOW MAY I KNOW ?

—continued from page 307

Isaac, and of Israel, let it be known that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me O Lord, hear me, that this people may know that thou art the Lord God . . .” “Then the fire of the Lord fell, and consumed the burnt sacrifice . . . And when all the people saw it, they fell on their faces; and they said, the Lord, he is the God; the Lord, he is the God.” (I Kings 18: 36-39)

The signs given by the Lord through Moses and Aaron were counterfeited by the magicians of Egypt (Exodus 7: 10, 11, 12), hence miracles are not always wrought by divine power. Nevertheless, the Old Testament miracles were given as signs, and were only secondarily, if at all, blessings. And the Jews became accustomed to miracles and signs to prove the divine authority of the servants of God.

After the Jewish religion had been established and its divinity made known by signs, Jesus came. The chiefs of this divinely established church were not consulted. They were in possession of traditions and “authority,” inherited from Moses and Aaron, through an “uninterrupted succession” of the priesthood. Moses and Aaron had received their authority by divine revelation from God Himself. Naturally, their “successors,” the chiefs of the Jewish religion, asked of Jesus, “By what authority doest thou these things? And who gave thee this authority?” (Matthew 21: 23) And remembering perhaps the signs given to Moses and Elijah and others of their prophets, “The Pharisees also with the Saducees . . . desired that he would show them a sign from heaven.” He answered and said . . . “A wicked and adulterous generation seeketh after a sign . . .” (Matthew 16: 1, 4)

Here and there, for centuries, some have asked for the confirmation by miracles that God exists and that He has a church on the earth, and sometimes it is alleged that miracles have

been or are being given as “signs.” However, the assertion of Jesus that a wicked generation seeketh after a sign, referred to no particular time, but to all time.

But did not the Saviour perform miracles and were they not signs?

The Saviour healed the sick, etc., but in His own village, few were healed, because of their lack of faith. His miracles, unlike the miracles of the Old Testament, were primarily blessings and only incidentally, if at all, signs. They were not performed with utmost publicity and a general knowledge of them could be had only through the testimony of those blessed. And even these were commanded at times by the Saviour to be silent.

But why does a “wicked generation” ask for a sign? Would they need a sign if they were not wicked? Did the disciples of Jesus need a sign, and if not, why?

Peter needed no sign to know that Jesus is the Christ, the Son of the living God; he knew by divine revelation. “Whom say ye that I am? And Simon answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matthew 16: 15-17)

Jesus gave no sign: after His resurrection, He did not appear openly to all the world, but to chosen witnesses. Peter said, “Him God raised up the third day and, shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead.” (Acts 10: 40-42)

Peter and the other apostles were “witnesses” who could not be mistaken; and they were commanded to testify that Jesus is the Christ, the Son of the living God.

But could not the Apostles or other "witnesses" bear false as well as true testimony? And how is it possible to know that they told or that other "witnesses" tell the truth?

On the day of Pentecost, Peter promised, to all who "obeyed," the gift of the Holy Ghost. He also promised this gift to their descendants: "Peter said unto them, Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38, 39)

How did the early Christians know the true church? By the **testimony of the Holy Spirit—by divine revelation.** "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 32)

Does a sinful generation need a sign in order to recognise the true God and His church? Yes, because the divine testimony of the Holy Ghost is given only to those who obey: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17)

After baptism without authority became general, resulting in the loss of the divine church, there were no longer "witnesses" that Jesus is the Messiah, and there was no one who could say, **by revelation of the Holy Ghost, that**

Jesus is the Messiah. The Holy Ghost had ceased to testify. *

The members of the council of Constantinople were not "witnesses." They had not received the testimony of the Holy Ghost that Jesus is the Christ and they could not promise this testimony which they themselves had not received.

One may not know that Jesus is the Son of the living God and which is His church by the relative number of believers, nor by study and reasoning, nor by the preaching of the doctrine and the administration of the sacrament alone, nor by "marks" or "notes," nor by miracles.

Is it possible then to know that Jesus is the Messiah, the Son of the living God and to know which of the many churches is His Church? Yes, one may know as Peter and the members of the early church knew, by the power of the Holy Ghost.

Yes, if you accept the testimony of the witnesses sent by Him in His name, obey, and receive the divine testimony of the Holy Ghost, you may know.

There is a living God; there is a true church, and it is possible to recognise it.

"Witnesses" have been sent again and the Holy Ghost "testifies" to them who obey.

* See **Millennial Star**, Vol. 110, No. 6, "**The Divine Church and the Human Church.**"

SHE CHOPS THE APPLE TREE AT 90 YEARS YOUNG

—continued from page 311

At the tender age of 90 she is in sound physical health with good sight and is able to get around very well. During the summer and autumn she is busy doing outside work. This past summer she has sawed and piled in her shed the wood from two apple trees. She has a large saw and other

tools which she uses. In addition to this feat, she sews, makes rugs, and does fine fancy work.

Sister Cox lays her good health and fine spirit to her faithfulness in keeping the commandments of the Lord. She keeps the Word of Wisdom and pays a full tithe.

It is most inspiring to hear her testimony which is as strong today as

ever. "I have always striven," she relates, "to be a true follower of our Lord and to keep His commandments to the best of my ability. I know that God did speak to Joseph Smith and that I and my family have been and still are faithful to this knowledge, and we have received joy and happiness in this life because of it. It has kept us together as a family unit and I have always taught my children of the Lord

and His ways."

Sister Cox is a joy and a pleasure to meet. She still has that firm handshake and strong conviction that comes from her long association with the Church. Alert both physically and mentally, she is a true morale-builder . . . one who leaves you with the feeling that life is truly worthwhile and good.

"THEY SHALL GO FORTH AND NONE SHALL STAY THEM"

—continued from page 309

Jones to intercede with the Governor to protect the lives of the prisoners, and upon his return to Carthage, he was refused admittance to the jail.

The year 1845 had scarcely dawned when Elder Jones, accompanied by his wife, arrived in Europe as a preacher of the Restored Gospel. He was present at the general conference held in Manchester, England, April 6th, 1845, and although he was shaking with chills and fever, he arose and bore a powerful testimony to the divine mission of Joseph Smith.

Elder Jones was appointed to preside over the Welsh District of the British Mission in December, 1845, and the work he accomplished was nothing short of marvellous. The words of this great missionary fell like a firebrand upon the ears of the vast majority of the ministry, who cried out: "Delusion; false prophet! away with the fellow!"

A mob of twelve hundred came to do him violence upon one occasion, but they were melted to tears under the spell of his rugged eloquence and became his faithful friends.

"They shall go forth and none shall stay them." How true this was in the ministry of this great preacher of righteousness. Attempts on the part of the adversary to stay the progress of the work of the Lord in Wales

served only to make Dan Jones more determined to push it forward. He had faith that all the powers of earth and hell combined could not overthrow the Kingdom of God, for it had been set up in these latter days to stand forever. He was a modern John the Baptist in his powers of conversion. From all sections of Wales they came to hear him expound the Gospel. In a report of a conference held at Merthyr Tydfil, December 31st, 1848, Elder Jones said: "The last Welsh conference which was held last Sunday and following days, was much the largest and most interesting of any other. Our hall which will hold two thousand people was so crowded before the morning services commenced that we had to engage another hall . . . Scores came from one or two hundred miles; all the hotels, taverns and private lodgings in the town so far as I have heard, were thronged like an Egyptian fair."

When President Jones arrived in Wales to establish a mission in 1845, very little missionary work had been done there. At the close of his mission in January, 1849, he was able to report the establishment of 55 branches, with a total membership of 3,603 souls, an average of 1,000 a year since he arrived in Wales. This was accomplished almost singlehanded, yet President Jones took no credit to himself, but to the Father he ascribed the honour in these words: "This fills my soul with joy and gladness unspeakable; the Lord God of Joseph so abundantly fulfils the prediction of the devoted martyr on my head."

'TRIBUTE TO SUNDAY SCHOOL FOUNDER

—continued from page 313

find that many of his questions were answered by doctrines of the new faith. His investigations went on for a year. In December, 1842, he was baptised in the Firth of Forth.

He had gone to his pastor with his religious problems only to be rebuffed. Years later he wrote saying the priest "had no relish for them, but bitterly opposed them, saying they were all of the devil."

His biographer tells us: "Like Saul of Tarsus and the early Christian converts, Richard found himself at odds with his community. He had to separate himself from his former sect and the intimate association with its minister, divorce himself from the Sunday School he had organised in the village of Fawns, and endure the cold shoulders of once warm friends. Shortly after his own conversion his mother and his brothers and sisters joined the Church, and this one family stood alone in Earlston among people who hated this new religion.

He did not join the Church blindly. He had been advised of the consequences. He knew the Saints were suffering persecution everywhere. He was not dismayed.

Richard Ballantyne sent his mother and two sisters to Liverpool and he went to Dumfries where his invalid brother, Peter, was hospitalised. Peter was taken with the family to America where he remained an invalid for fifty years. Richard cared for him during all of this time except when he was in the mission field.

The voyage across the Atlantic to New Orleans and up the Mississippi River, the mob spirit in Nauvoo, his work as a carriage-maker, the ghastly events leading up to the martyrdom,

the pillaging and burning of homes and destruction of property by the gangsters, the hardships and trials of frontier life, the settlement in the Rocky Mountains and the challenge of pioneer life reflect the conditions witnessed by the recent convert to the Church.

On February 17th, 1847, at Winter Quarters, on their way to the Rocky Mountains, Richard Ballantyne and Hulda Maria Clark were married by Heber C. Kimball. He was twenty-nine; she was twenty-one. After their arrival in the valleys, it was she who consented to live in the covered wagon which had taken them over the plains, while he constructed a home for the first Sunday School in the Rocky Mountains. That event and that decision will preserve their names in history forever. His love for children was paramount in his life. His concern for them received first consideration. With his own hands he constructed the squatty, pioneer structure which housed the first Sunday School in the Church after the exodus.

On Tuesday, November 8th, 1898, death came quietly to Richard Ballantyne. His biographer in a book not yet published, pays him this tribute: "Here was a strange man. By nature he was gentle and sensitive, yet restless. As a young man he was stern and austere; as an old man, understanding and tender. His world was broad, ranging from the peaceful escape in books to the active and rough existence on the frontier. He was tossed about by the forces of destiny into a life of adventure and hazard. . . . He was many-sided. In turn he had been a farmer, baker, miller, carriage manufacturer, merchant, alderman, publisher, contractor, lumber dealer, and teacher. But of all his vocations, teaching was nearest to his heart. It was in keeping with his scholarly and gentle instincts."

In beautiful, lovely Scotland, amid its green hills and poetic loveliness, we honour him.

You have only thirty more days to enter the Annual Christmas Story and Poem Contest

NOW IS THE TIME to polish up those stories and poems for the big CHRISTMAS CONTEST and send them in to the *Millennial Star*. Remember, the story must be not longer than 1,500 words and the poem not longer than 24 lines, both to be written on any phase of Christmas. The envelope must be postmarked on or before November 1st, so you had better get busy now.

The winning poem and the winning story will be published in full in the December issue of the *Millennial Star*. Names of second and third place winners will also be announced. Prizes—the best ever—will be given to all place winners. See the August *Star* for details.

You have ability! Write up your entry, enclose it in an envelope with your name marked on a separate sheet of paper and mail it to "Contest Editor, *Millennial Star*, 149 Nightingale Lane, Balham, London, S.W.12."

Here's wishing you luck!

DEWSBURY RELIEF SOCIETY FINDS COOPERATION IS PATHWAY TO SUCCESS

—continued from page 316

in the grounds of the Fernbrook House on July 23rd of this year. There were 118 people present who were treated with side shows, hot-dogs and hamburgers, pop, ice-cream, and races for all ages. At the end of the day £29:3:0 had been collected, which enabled the Relief Society President, Mrs. Nora Moss, to send into the Mission Office the £30 which paid the full 100 per cent for the 24 members enrolled in the Dewsbury Relief Society.

A great part of the success of the

group can be attributed to its leadership and the fact that it is a fully organised Relief Society with president, counsellors, secretary and treasurer, organist, chorister, magazine agent, historian, sewing instructor and four class leaders.

Special efforts have been made to bring the young ladies into the Relief Society which has proven very successful and has helped to maintain a close tie between the young and older groups. This gives strength to the Relief Society as well as to the branch.

With this fine spirit of team-work in the Dewsbury Relief Society their work cannot fail to progress.

THE CHURCH AND THE PRESS IN BRITAIN

—continued from page 319

Although the Mormon Church with its 1,000,000 members throughout the world, its huge holdings in property, banks and department stores, thrives and expands, Salt Lake City itself is not a rich town. This is the home of the middle class. There are no big spenders here, little ostentation. The tourists and pilgrims trekking round Temple-square with cameras, sandwiches, and vacuum flasks are modestly dressed.

This is a plain town, immaculately clean, with broad, steep streets,

mediocre shops, and one magnificent hotel, the Utah.

It is probably the most moral and God-fearing city in the United States. There is scarcely any crime, no rackets, no corruption. It is a dry town—liquor cannot be bought at bars, and the half-dozen beer parlours are drab and dull.

There is no night life, no high jinks.

Salt Lake City makes no claim to greatness except as a great religious centre. It points out also that it has the lowest death-rate and highest birth-rate in the country.

By Thoughts Come Deeds

A MAN may be outwardly successful all his life long, and die hollow and worthless as a puff-ball; and a man may be externally defeated all his life long, and die in the royalty of a kingdom established within him. That man is a pauper who has only outward success; and that man may be a prince who dies in rags, untended, and unknown in his physical relations to this world. And we ought to take the ideal in the beginning that a man's true estate of power and riches is to be in himself; not in his dwelling; not in his position; not in his external relations, but in his own essential character.

—H. W. BEECHER

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Tact is the life of the five senses. It is the open eye, the quick ear, the judging taste, the keen smell, and lively touch. Talent is power, tact is skill; talent is weight, tact is momentum; talent knows what to do, tact how to do it; talent is wealth, tact is ready money.

★

Education is a better safeguard of liberty than a standing army.

—EVERETT

★

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.

—H. DRUMMOND

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The language of reason, unaccompanied by kindness, will often fail of making an impression; it has no effect on the understanding, because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment. But let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist.



HUMAN AFFECTION is fed by signs and tokens of that affection. Merely having kindly feelings is not enough, they should be made manifest in action. The parched earth is not refreshed by the mere fact of water in the clouds, it is only when the blessing of rain actually descends that it awakens to new life. We are so ready to say "He knows how much I think of him," and to assume that as a fitting substitute for expression. We may know that the sun is shining somewhere and still shiver for lack of its glow and warmth. Love should be constantly made evident in little acts of thoughtfulness, words of sweetness and appreciation, smiles and handclaps of esteem. It should be shown to be a loving reality instead of a memory by patience, forbearance, courtesy, and kindness.

There are more people in this world hungering for kindness, sympathy, comradeship and love, than are hungering for bread. We often refrain from giving a hearty word of encouragement, praise or congratulation to someone, even where we recognise that our feelings are known, for fear of making him conceited or over-confident. Let us tear down these dykes of reserve, these walls of petty repression, and let in the flood of our feelings. There have been few monuments reared to the memory of those who have failed in life because of overpraise. There is more chiselled flattery on tombstones than was ever heard in life by the dead those stones now guard. Man does not ask for flattery, he does not long for fulsome praise, he wants the honest, ringing sound of recognition of what he has done, fair appreciation of what he is doing, and sympathy with what he is striving to do

Why is it that death makes us suddenly conscious of a hundred virtues in a man who seemed commonplace and faulty in life? Then we speak as though an angel had been living in our town for years and we had suddenly discovered him. If he could only have heard these words while living, if he could have discounted the eulogies at, say even sixty per cent, they would have been an inspiration to him when weary, worn and worried by the problems of living. But now the ears are stilled to all earthly music, and even if they could hear our praise, the words would be but useless messengers of love that came too late.

If we have failed in our expressions to the dead, the deep sense of our sorrow and the instinctive rush of feeling proclaim the vacuum of duty we now seek too late to fill. But there is one atonement that is not too late. It is in making all humanity legatees of the kindness and human love that we regret has been unexpended, it is in bringing brightness, courage and cheer into the lives of those around us. Thus our regret will be shown to be genuine, not a mere temporary gush of emotionalism.

—William George Jordan